

Wings of Truth.

Business Notices.

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"Wings of Truth."

"Higher and still higher
From the earth thou springest
Like a cloud of fire ;
The deep blue thou wingest
And singing still dost soar,
And soaring ever singest."

Shelley.

—:O:—

Editorial Notes.

WE sincerely thank the many kind friends who have come forward so nobly to support WINGS OF TRUTH.

The magazine is a success, and it will be our earnest endeavour to make it a greater success in every way.

We intend to demonstrate conclusively that it is possible to publish a well got up magazine at a cheap rate, and to teach, by means of its contents, subjects which would otherwise cost the inquiring mind a small fortune. Lessons are expensive, books more so, and too frequently after perusing a costly volume we find, perhaps, only one or two things worth remembering.

Much has been said and written about the difficulty of understanding metaphysical and occult terms, and certainly some of them *are* hard nuts to crack, as our esteemed contributor, Mr. George Osbond, remarked, "From all long words, good Lord, deliver us !"

However, as many of these words are really necessary, we shall explain as we go along, but we also intend to bring out a sixpenny glossary of occult terms, which will, we feel confident, be gladly welcomed, both here and in America.

This will be ready in a few weeks.

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There is, of course, a splendid "Metaphysical Chart" published in America, but it costs ten shillings! We intend to prove that we can give forth good work and cheap, thus brushing aside one of the greatest barriers between Mental Science and the people who want it.

We cordially invite our readers to write, asking questions on any points which are not quite clear to them, and when accompanied by stamped addressed envelope we will answer them to the best of our ability.

We are pleased to announce that WINGS OF TRUTH may now be obtained from all Messrs. W. H. Smith and Son's railway bookstalls.

The offer of a prize to our Psychometry Students will, we trust, lead them on to great efforts, and our idea of correcting the experiments will, we believe, form a practical aid to all who desire development.

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Psychometry.

IN our last issue we promised to deal more fully with the subject of psychometry, and to lead our students into the right method of unfolding the gift.

From month to month the lessons will be given, and, for the benefit of those who care to submit themselves to practical tests, and so gauge the extent of their unfoldment, we propose to give an experiment each month.

To all who care to write to the editor, enclosing a stamped and addressed envelope, a letter, or name, will be forwarded for delineation, according to the nature of the *experiment*.

This delineation, when returned, will be duly corrected and sent back to the pupil.

The best delineation each month will receive, as a prize, some book upon the occult, by a well known writer.

For the best delineation this month we offer Mr. J. C. F. Grumbine's "Easy Lessons on Psychometry." The prize winner and delineation will, in every instance, be announced in WINGS OF TRUTH, and all letters received, unaccompanied by stamped addressed envelope, will be disqualified. Professional psychometrists are barred from competition for the prize,

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though we shall always be pleased to hear from them. We advise the student to adopt the word psychiscope (soul view), instead of psychometry for the delineations.

Psychometry really means to sense anything, although very frequently the student finds clairvoyance hastening to his aid, and actual pictures of the subject in hand will pass before the mind, as in a panorama.

Follow the rules given for the unfoldment of clairvoyance.

That is to say, lead a regular life, avoid worry and excitement.

Keep *mind* and *body* pure and healthy.

Avoid meat, stimulants and tobacco.

Sit facing the east.

Do not psychometrise *after* a meal, or when feeling ill or worried.

Be sure your room is absolutely clean.

Sit at regular intervals, take a sufficiency of exercise and of pleasure, recreation and amusement.

Hold the article for delineation against your temple, or the palm of the left hand.

Music, of a soft and dreamy nature, is a great help to concentrating in psychometry.

Always write down what you may obtain, never *distrust* your powers.

Do not be over-anxious, you only defeat your own ends.

Naturally you will ask, "*Why* can I obtain such results from contact with any article?"

The reason is a very deep one, and cannot be explained in one lesson.

Every animate and inanimate object in the universe emits an aura, a psychic atmosphere composed of tiny atoms of so minute a nature as to be invisible to the physical eye, although clairvoyantes can see it clearly. Perhaps I can best explain my meaning by likening the aura to a mist as it rises from the ground before the sun comes to warm the atmosphere.

This psychic (*soul*) effluence (a flowing forth, that which issues from any body or substance) contains not only the thoughts and history of the man, woman, or any other object from the animal, universal or

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vegetable kingdom, but also reflects all they have come across, and all that has, so to say, been reflected upon them.

Therefore when they touch any object, however lightly, they at once impress their physical and spiritual history upon it. If you rub your fingers with a match and rub the finger on a piece of paper and look at it in the dark, you will see the faint blue gleam of the phosphorus on the paper; and if you rub the paper upon another object it will again transmit the glow of fire to that. From this you will understand how your finely cultivated sense of spirit responds to the aura left upon the paper, or object you have to form a psychiscope from.

This, of course, forms an exhaustive subject, and will be continued for a long time.

EXPERIMENT I.

Name (from paper to be forwarded) the sex of this person?

Is he (or she) energetic or the reverse?

Do you think the subject is at all advanced spiritually?

Give me anything else that comes to you.

Please sign name and address clearly *on* the delineation, and return with stamped addressed envelope.

(To be continued.)

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Yourself Harmonised.

(Copyrighted.)

A Series of Articles showing how to attain Health, Wealth, Wisdom and Long Life (or what is erroneously called the Spiritual Life) here and now.

BY GEORGE OSBOND.

CHAPTER I.

GOD.

1.—Inasmuch as there must be a basis for all things physical, so must there be a basis for all things spiritual.

2.—There are not two bases, but one, viz., the "First Cause" of things animate and inanimate.

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3.—This "First Cause," or primal energy, permeates, controls, and perfects the entire universe.

4.—Its popular name is "God," and as such it has been misconceived as a personal, vindictive, jealous Being, instead of the highest ideal of Jesus, "God is spirit."

5.—This misconception has led to other misconceptions, that God is, or is composed of, certain mental or psychological qualities, such as love, truth, justice, wisdom, purity, harmony, mind; and such physical qualities as power, health, light, etc.

6.—The attributes of deity have been, and still are, considered to be—

1.—Omnipresence.

2.—Omniscience.

3.—Omnipotence.

4.—Self-existence.

5.—Eternality.

6.—Unchangeability.

7.—Being all in all it has no respect for persons, places, or things, and no opposite (to oppose it, such as a devil).

7.—Any being, principle, or power which does not contain these qualities, or falls short of any of them, cannot be considered as "the absolute God."

8.—Judging by this standard we say God cannot be love, and love cannot be, and is not, God. For love is not omnipresent, omniscient, omnipotent, self-existent, eternal, or unchangeable. Love is relative, and having an opposite—hatred—cannot be all in all. It is the greatest respecter of persons, places, and things. Therefore God is not love, and love is not God (the Absolute). To be scientifically correct we must not think nor say "God is love" or "Love is God," love being "mental affection" only. Neither Jesus nor any of the great teachers ever revealed "God as love." To do so would make God of *mental* origin, which would be insufficient and unsatisfactory.

9.—Again, God is not truth, or to turn it about, "Truth is not God." Truth is relative, changeable according to the development of one's mind, has an opposite—untruth—and is not omnipotent, omniscient, omnipresent, self-existent, etc.

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10.—The misconceptions of God being love, truth, justice, wisdom, purity, harmony, mind, power, health, light, etc., are thus, from the same reasoning, apparent.

11.—These misconceptions appear to have arisen from the exchange of the word "good" (a quality) for "God" (substance). The Anglo-Saxon "good" is said to have been the word for "God," but we do not now understand the word in that sense; hence as such it should not be used in matters of great importance. Using it with its present meaning we can say truthfully love is good; truth is good; justice is good; wisdom is good; purity is good; harmony is good; mind is good; power is good; health is good; light is good.

Yes, these *are* good qualities, more than good, excellent; but still, only mental and physical qualities to be cultivated and rightly guided.

12.—Again, these misconceptions become more glaring when practically applied. Suppose we say "God is love. He who loves manifests God." If that love is for liquor, wealth, fame, debauchery, another man's wife or goods, does that love manifest God? According to the above statement it must, which is absurd. Love often allows bad qualities to go on unchecked or unheeded in self and the loved one, and often causes destruction. Is that a manifestation of God? If so God is the destroyer. This is one side of the love element with which we are acquainted, and it is apparent that love cannot be the manifestation of the Absolute. It (God) makes no mistakes like these.

13.—If truth be taken as God, or God as truth, which is the same thing, on what will you alight and say, "This is truth"?

Who can answer the query, "What is truth?" "What is justice, wisdom, purity, etc.?" Every answer will be different, and many contradictory.

14.—In order to settle the question everyone must think out the matter for himself. My solution, or the solution of another, will do only for myself or the other thinker, and until *you* reason it out alone *you* will never be convinced. I have thought it out for

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myself, and the conclusion I have arrived at is this : No mental or physical qualities are sufficient in themselves to be ranked as Deity, no matter where the idea originated, or by whom it was begun. The highest expression of God I can find in the Scriptures is, "God is Spirit ;" but as no one knows what spirit is, and people generally have no acquaintance with its operations under that name, it cannot be used intelligently, and unless intelligently used the results are uncertain.

15.—My conception of God is "Life." God is Life. "Life is God." This is the sheet anchor of my mind.

16.—We must now decide whether this conception of God will bear the test applied to the other ideas of the Deity which we have discarded. If it will not bear the same tests it must be relegated to oblivion. The basic truth *must* be as firm and provable as that two plus two are four, and two minus two, *nil*. If it will not bear reasoning forward and backward and disclose "unity" it is of no scientific use. If there is any error in it, this must, if possible, be eliminated ; if this is impossible the whole must depart. There can be no error in God. There must be no uncertainty about the idea of Deity. But there is no uncertainty, there is no diversity, there is no error in it. The idea that God is Life and life is God is perfect, complete, entire, as we shall proceed to show.

(To be continued.)

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Easy Lessons in Clairvoyance,

BY O HASHNU HARA.

II.

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ASSUMING the pupil to have studied and practised the rules given in our previous lesson, the question very naturally arises as to when, what, and how he will first perceive.

When, depends very much upon the temperament of the would-be seer, the purity of his thoughts and life, and the extent to which he is prepared to devote himself to unfoldment.

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The great aim of student and initiate (*an initiate is one who has been initiated, or introduced, into the secret laws of the spirit*) is to attract, each to himself, the greatest number of spiritualized atoms, and this is impossible without purity of both mind and body and steadfastness of purpose.

It is the theory of scientists that the atom (*a minute particle of spirit or matter, so tiny as to admit of no division, a molecule; i.e., a minute particle of which a body is composed*) is endowed with life, gravity (the property of one mass of substance to attract another mass of substance) and motion, and that all matter, or so-called matter, and all spirit is composed entirely of these living atoms, some of which are coarse, gross and material, others fine and entirely spiritual. The finer, spiritual atoms *rise* through matter and coarser grades of spirit, but they can be attracted, or called down, by the individual entity (*being, essence, the spirit or soul existing in the human body; there are, of course, other entities not imprisoned in the body, but they do not concern us yet*) for individual needs, when that spirit knows its power, but not before, to any appreciable extent.

Some can see almost at once, others take weeks.

Some see only on the objective or material plane (*matters pertaining to this earth, its conditions of joy, sorrow, etc.*); others again see on both the objective and subjective (the spiritual world) planes.

A plane, by the way, means a level, a realm. For instance, we have the earth plane, and then there are many planes, or degrees, in the spiritual world.

Now the clairvoyante who can only see the things of this earth, or the spirit forms of those known to the client or person who requires a séance, is little better than a thought reader, is too material and must aim for better and higher things or he will very soon come to a standstill.

Remember that *what* is seen depends altogether upon the clairvoyante, and the magnitude, or reverse, of his ambitions and aspirations. *How* the vision comes is dependent very largely upon temperament.

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To some actual scenes are unfolded, to others symbols.

At first, little blue and coloured clouds float apparently outside the crystal, the glass itself becomes clouded, and faces, forms, numbers and writings appear in its depths.

Sometimes the faces are dim and more like shadows than pictures, frequently a face is followed by an initial or name, which will, as a rule, be shaded round by a soft nimbus (*or halo*) of colour.

Now, as a rule, the face will be that of an actual person; it fades away, and the name or initial of that person will appear, the colours indicating the spiritual or material aura (emanation, flowing forth, *see Lesson I.*), and as a natural sequence, the character of that person, and his (or her) sphere of influence for good or evil.

Accompanied by a red aura (sometimes the letters have *clouds* of colour in attendance), you obtain love (*if of a clear pale hue*), friendship; it signifies a character full of energy, of warmth, inventive genius, and creative power. It signifies vitality.

If the red be dark, or clouded, beware. It signifies trouble, hatred, very often bloodshed and sudden death. This is not invariable, and the novitiate (pupil, one who learns and seeks initiation) should ever be chary of saying too much—better far say too little.

Black clouds, or a black nimbus, will show materiality, affliction, gross, earthly thoughts, and grey means mourning and trouble. The name with a black aura will, as a rule, be a man or woman of this earth—earthly, and ignorant of all finer grades of thought. If there is much grey, you may expect a sad, often a negative character, wanting the light, life and joyousness of other colours to lighten it up.

A pale blue shows an intellectual nature, one to whom psychic (*pertaining to soul*) matters are of interest, and who is in an advanced stage of evolution. If attended by yellow, of a dull or muddy tint, that person will give you a surprise of a disagreeable nature, is not to be trusted, and is jealous and unsatisfactory in his dealings. But clear, pure yellow signifies a nature nearly allied to the spiritual; it is "the result of white"

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(*vide* J. C. F. Grumbine's "Clairvoyance"), and has a very refined and altogether psychic and intuitional character.

A deep, or violet blue, indicates a very high state of spirituality; and white, of course, the very highest, and is the emblem of purity of mind, of life, and singleness of purpose.

Green shows a man who will attain victory and success, a man who is bright and cheerful in character, full of life, of good purpose and ever ready to see the hopeful side of matters. Red and yellow will signify a magnetic person; the blue or colder shades will show an electric temperament (nervous, restless, etc.), and the various combinations often indicate a mixed nature, a very common occurrence.

Of course, these colours, when attending other symbols, have similar meanings, but sometimes require modification.

Thus, a ship in full sail, attended by black clouds, predicts coming trouble; by green, blue, or clear yellow, good tidings, victory, coming joy.

It is our intention to give all possible symbols and their meanings, but we must also point out that figures, *i.e.*, *dates*, are the subject on which clairvoyantes most frequently stumble, and the reason for this is not far to seek; often the *numbers* are *symbols*, and instead of showing a fixed date, they have the hidden meanings attached to the numerals by ancient seers.

We will treat of this in our next number; it is a new idea and one capable of bearing good fruit.

(*To be continued.*)

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Concentration.

WE have received a letter from a subscriber asking for a definition of "Concentration," so before going any further into the depths of this very wide and interesting subject we will first return right to the beginning and smooth away the ground for students.

The word concentrate means, in a general way, to *focus*, to bring to bear on, and in the esoteric (*from the Greek "eso," within; secret, for the initiated only,*

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and intelligible only to them) sense, we mean literally to focus your mind entirely upon some given subject of a spiritual nature, to bring your senses to bear upon this point to the total exclusion of all material and earthly matters.

This is quite the most difficult task the student of occult matters has to tackle, yet it is the key which opens the door to all success both of spiritual and material matters. Until you can concentrate successfully you are only hovering on the borders of knowledge, for *true* wisdom is not gained from books, or from teachers, it is obtained only from the soul's ability to soar both backwards and forwards *at will*.

Backwards, unfolding, page by page, the lessons learnt in previous incarnations; forward, into the realms of spirit, where all life, knowledge, wisdom and understanding lie.

There is no mystery whatever about this ability to concentrate, no secret, and no Royal Road—it is simply a mental exercise, to be obtained by continual practice, pure living and thinking. but as impossible to the gross and material nature as King Canute's effort to stop the sea from its natural course! Supposing any body is ambitious of becoming a great musician, what do they do?

Practise; they spend their life in practising until they attain proficiency.

Then the first step towards spiritual concentration is *practice*—daily practice.

Remember the gifts of the spirit are only for the pure in heart.

But not that cold, select purity, which looks down upon all those less fortunate, or less *icy*, in natural tendencies—those are the Pharisees of the world.

Rather should you cultivate the tender, loving purity of heart, that sees good in all, that mother charity which is warm and sympathetic, throbbing with life and love. We will repeat the instructions given in the June number.

Sit facing the *east*, every morning and evening, choosing the same time, if possible

Banish resolutely from your mind, all material subjects, all worry and anxiety. This is far from easy,

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but the very instant you find your mind wandering, pull it up sharply, and say to it, "Come back; you are to go only where I want you."

Now at first you will gain very little beyond a feeling of peace and happiness.

And at first you may have no definite object to concentrate upon.

So the best thing will be to take, as the Indian Yogas do, some simple object, such as a flower, and imagine it clearly until you can call up the image at will.

Then consider the spiritual aspects of the flower, how the Divine power is expressed in its delicate petals, how it grows, and sleeps and grows again.

Choose a primrose, for instance, but for half an hour, or longer, you must hold your mind to the consideration of that simple flower, until you can really keep your thought *fixed*, until it becomes the servant of your *will*, instead of a wandering, vacillating vagrant, a butterfly flitting from flower to flower.

If by the time WINGS OF TRUTH for August comes out you have accomplished this, you will have taken a big step forward and be in a position to concentrate on spirit, and ready for the next lesson.

It will be like ploughing and harrowing the ground of mentality ready to receive the seed of spirit. Do not give up in impatience, there is plenty of time, Nature never hurries, and you cannot force her hand.

(To be continued.)

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The Symbolism of Clothing.

THE clothing of the priests is black, as a token of grief that they live as exiles upon the earth, though their true home is in heaven. The long coat, which is neither a masculine nor a feminine garment, signifies that the priest belongs no more to this world, where sex exists. In reborn men, intelligence (the masculine principle) and will (the feminine) are united. The external difference of sex belongs only to the animal man. On this ground the Catholic Church insists on celibacy (from *cælum*—heaven).

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He who has devoted himself to the divine and belongs to heaven has nothing more to do with marrying and begetting children ; he is raised above these human weaknesses. The cord which monks wear about the body indicates that they should hold the lower nature in check, and are bound by their vows ; the hood signifies seclusion. The tonsure is the symbol of receptiveness for the influx of grace, which nothing may impede.

Coloured window panes are not merely introduced for ornament. Light has, according to its colour, a special effect upon the soul, and produces a corresponding mood in man. Blue is soothing, red exciting, yellow strengthening, etc. The reason is that each of the seven colours of light corresponds with one of the known seven principles in man.

In accordance with this it is said that the clothing of the priest indicates by its colour that principle to which his office corresponds. The white garb of the pope signifies purity ; the gold, wisdom ; the red of the cardinal, divine love ; the violet of the bishops, the awakened soul life, rebirth ; etc. Likewise have the colours and forms of the mass—vestures, banners, etc., as well as the metals of the monstrance, the vessels and lights—their significance. But if this significance is not grasped, everything external is nothing more than an empty appearance.

FRANZ HARTMANN, M.D.

(From the *Ideal Review*).

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The Bookshelf.

(All Books and Magazines sent to this Office will be reviewed under above heading. All American works mentioned may be obtained from Mr. Geo. Osbond, Scientor House, Devonport.)

"A VISIT TO A GNANI" (Edward Carpenter, cloth, 4/6 ; Alice B. Stockam & Co., Chicago). It is indeed a pleasure to come across such a comprehensive little volume as "A Visit to a Gnani," the author is well known, of course, but this delightful pen picture adds considerably to his reputation.

The views and teachings of the higher Indian philosophers, or adepts, are clearly set forth in plain, terse

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English, and are agreeably shorn of all Sanscrit and other terms, which are so difficult for the general reader to wrestle with. A Gnani is, literally, one who knows, one who has entered into the "silence" and learnt much. The book is well got up and nicely illustrated; it should be in the hands of all students of metaphysics and the occult.

To those investigating Oriental philosophy it is invaluable, and should be obtained immediately.

"THE IDEAL REVIEW" (Journal of Metaphysics, etc., May, 1/- monthly, New York). After many changes our old friend the *Metaphysical Magazine* returns to its yellow garment, and takes to itself the charming title of *The Ideal Review*. This is a great improvement upon the *New Cycle*, in its hot, red dress, although the contents were, as ever, excellent. Dr. Franz Hartman continues his article on "The Symbols of the Bible." One of our pupils in Mental Science declares this article of Dr. Hartman's helped him over a very steep place; so many people find it difficult to assimilate the idea of the *Infinite God*, or good, instead of the "Personality," they have been taught to fear and worship, and they also find it so easy to misapply and misunderstand the Bible. They forget, for instance, the metaphorical language of the East; that the authors of the Bible and the people of that time never called a spade a spade, but clothed their simplest sentence in allegory.

All this is made clear by Dr. Hartman's clever teaching, which may be considered as one of the most important works of this renowned scientist.

"THE FREE MAN" (C. W. Close, Bangor, Maine, 6d. monthly).—The May number of this progressive little journal is well got up and useful, as of yore.

Most English people will be interested in the comparison of Marie Corelli's "Romance of Two Worlds," and the laws of Mental, Electrical and Christian Science. One thing is certain, that if we have such a powerful ally as Marie Corelli on our side in England, surely the work we have so near to our hearts should make giant strides towards recognition.

"NOTES AND QUERIES" (monthly, 6d., April).—The April number of *Notes and Queries* is devoted,

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for the best part, to Edgar Allen Poe and his raven. It contains a great many verses, by American poets, of more or less talent. The best is a skit by Robert B. Brough.

"Once upon a midnight chilling, as I held my feet unwilling

O'er a tub of scalding water, at a heat of ninety-four;
Nervously a toe indipping, slipping, then outskipping,
Suddenly there came a flipping, sounding like one,
two, three, four ;

'Tis the second floor,' I muttered, 'flipping at my chamber door—

Wants a light—and nothing more.'"

and so on *ad lib.* It is very clever, however.

"MODERN ASTROLOGY" (Alan Leo, 9, Lyncroft Gardens, West Hampstead, monthly, 1/-, May).—*Modern Astrology* holds the first place as an astrological teacher. The articles are concise, lucid and must afford great help to all students of this interesting but difficult science.

"THE PHRENOLOGICAL JOURNAL" (6d. monthly, L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.).—The May number contains the picture and a delineation of character of Charles Brodie Patterson, a man whom we all revere and admire. The resemblance Mr. Patterson bears to Cecil Rhodes is very striking. Yet they are both giants, only in different ways. Mr. Patterson has a grand face and a grand character.

"THE JOURNAL OF THOUGHT POWER" (Steuart Grahame, Winchester P.O., 10/- a year, published monthly).—This is a little pamphlet devoted to Mental Science and the Advance Thought movement. The teachings are very much upon the lines of Mrs. Helen Wilman's Post, but are, of course, valuable and to the point. The March number is devoted to "All is Mind," the April number to "We are the result of Past Thought"; so we are, and very bad "past thought" some of it must have been. We need only walk through a London slum to realise that.

"MIND" (Alliance Publishing Co., New York, monthly, price 1/-).—The May number of this invaluable magazine is devoted to "Health and Happiness,"

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and is one of the cheeriest, most helpful issues of a journal that always takes us upward and onward. *Mind* for May is a perfect treasury of wealth to all who seek happiness, and to those who "walk in darkness" it is a beacon of light, showing forth a new path and a new life.

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Secrets.

I lay beneath the apple-trees,
The whole day long ;
I listened to the murmuring breeze,
The bird's sweet song ;
I watched the butterflies and bees
The flowers among.
The robin came confidingly,
I lay so still ;
The butterfly and the big brown bee
Came up as well ;
But the secrets that they whispered me
I shall not tell.

HARRIET B. BRADBURY.

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Fear is the stock-in-trade of both the orthodox preacher and the orthodox physician—fear of hell, disease and death. But fear is the growth of hell, disease and death in the being, because in a state of fear all sorts of evils are generated.—L. A. M.—*World's Advance-Thought*.

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Eat only fruit and vegetables. Let the predaceous animal prey on carnage and blood. Stain not the divine gentleness of your natures by one spark of cruelty to the creatures beneath you. Heaven, to protect them, hath placed you at their head. Be not treacherous to the important trust you hold, murdering those you ought to preserve ; nor defile your bodies by filling them with putrefaction. There is enough of vegetable and fruit to supply your appetites, without oppressing them by carrion, or drenching them in blood.—*Advice of a Dying Brahmin, in the "Vegetarian Messenger."*